

The Republican.

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PROCEEDINGS AGAINST THE QUEEN—PROBABLE RESULT.

On Tuesday the 4th inst. the Lord's Committee made the following report on the examination of the Green Bag.

"That the Committee have examined with all the attention due to so important a subject, the documents which have been laid before them, and they find that those documents contain allegations supported by the concurrent testimony of a great number of persons in various situations of life, and residing in different parts of Europe, which deeply affect the honour of the Queen, charging her Majesty with an adulterous connexion with a foreigner, originally in her service in a menial capacity, and attributing to her Majesty, a continued series of conduct, highly unbecoming her Majesty's rank and station, and of the most licentious character.

"These charges appear to the Committee so deeply to affect, not only the honour of the Queen, but also the dignity of the Crown and the moral feelings and honour of the country, that in their opinion, it is indispensable that they should become the subject of a solemn inquiry; which it appears to the committee may be best effected in the course of a legislative proceeding, the necessity of which they cannot but most deeply deplore."

There is not a word in this report, but what the ministers have taken care to circulate all over the metropolis, for the last six months, by the breath of slander: we heard of the particulars even in October last. Every one, of course, expected, that the report would have specified the places where the alleged offences were committed, and the credibility of the persons who have deposed to them: but no, it contains not one single word, but what was known to every man, woman, and child, in London; that such reports had been circulated about her Majesty. In consequence of the motion of General Ferguson in the House of Commons, to have the particulars of the Milan commission laid before the House; it has come out, that

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the Vice-Chancellor, Sir John Leach, has been the grand mover in suborning evidence and filling this bag: under him has been employed a Mr. Cooke, a Chancery Barrister, who could not obtain a brief at home, so he set out on this dirty commission to obtain one. A London Solicitor is also in the job, whose name has not appeared, and to complete the junto, a Milanese Attorney has been employed, who before this job, walked the streets of Milan in rags, and now moves about in a carriage! This latter fellow, has gone from house to house in Milan, giving out, that he had the crown of England in his pocket! We would to God that it had been so. He must have meant, that as he had been employed in this infamous affair by the King of England, and for the purpose of collecting as many villains as possible to swear against the Queen, that a disclosure of what he knew, would be sufficient to deprive the King of England of his Crown. No other construction can be put upon his expressions. Five Italian convicts have already been brought to London, as evidences against the Queen, and Amberger, the courier or messenger, who accompanied them, would not allow any one to speak to them, or to be in the same packet with them. They are now kept like prisoners, and will, no doubt, immediately go through a discipline, as to their evidence, by the Solicitor to the Treasury; and get shaved and scoured, and a new suit of clothes to make their external appearance as decent as possible. Every Italian family, in which there is a spark of virtue or decency existing, has volunteered their services to speak as to the general conduct of her Majesty, and the baseness of the measures which have been pursued to obtain evidence against her. Immediately on hearing that a report had been laid on the table of the House of Lords; her Majesty presented the following petition by Lord Dacre.

"CAROLINE REGINA—

"The Queen, observing the most extraordinary Report made by the Secret Committee of the House of Lords, now lying upon the table, represents to the House, that she is prepared, at this moment, to defend herself against it, as far as she can understand its import. Her Majesty has also to state, that there are various weighty matters touching the same, which it is absolutely necessary, with a view to her future defence, to have detailed in the present stage of the proceeding. The Queen, therefore, prays to be heard this day, by her Counsel, regarding such matters."

Their Lordships' refused to hear her Majesty's counsel on this petition, and Lord Liverpool hinted, that they might be heard on another petition on the following evening, after he

had introduced a Bill for the purpose of divorcing their Majesties! The bill was introduced into the House of Lords on the 5th inst.: no doubt it was ready written, before the green bag was laid on the table! The following is a copy of the Bill:—

“Whereas, in the year 1814, her Majesty, Caroline Amelia Elizabeth, then Princess of Wales, and now Queen Consort of this realm, being at Milan, in Italy, engaged in her service, in a menial situation, one Bartolomo Pergami, otherwise Bartolomo Bergami, a foreigner of low station, who had before served in a similar capacity:

“And whereas, after the said Bartolomo Pergami, otherwise Bartolomo Bergami, had so entered the service of her Royal Highness the said Princess of Wales, a most unbecoming and degrading intimacy commenced between her said Royal Highness and the said Bartolomo Pergami, otherwise Bartolomo Bergami:

“And her said Royal Highness not only advanced the said Bartolomo Pergami, otherwise Bartolomo Bergami, to a high situation in her Royal Highness's household, and received into her service many of his near relations, some of them in inferior, and others in high and confidential situations, about her Royal Highness's person, but bestowed upon him other great and extraordinary marks of favour and distinction, obtained for him orders of knighthood and titles of honour, and conferred upon him a pretended order of knighthood, which her Royal Highness had taken upon herself to constitute without any just or lawful authority:

“And whereas also her said Royal Highness, whilst the said Bartolomo Pergami, otherwise Bartolomo Bergami, was in her said service, further unmindful of her exalted rank and station, and of her duty to your Majesty, and wholly regardless of her own honour and character, conducted herself towards the said Bartholomo Pergami, otherwise Bartholomo Bergami, and in other respects, both in public and private, in the various places and countries which her Royal Highness visited, with indecent and offensive familiarity and freedom, and carried on a licentious, disgraceful, and adulterous intercourse with the said Bartolomo Pergami, otherwise Bartolomo Bergami, which continued for a long period of time during her Royal Highness's residence abroad, by which conduct of her said Royal Highness, great scandal and dishonour have been brought upon your Majesty's family and this kingdom. Therefore, to manifest our deep sense of such scandalous, disgraceful, and vicious conduct, on the part of her said Majesty, by which she has violated the duty which she owed to your Majesty, and has rendered herself unworthy of the exalted rank and station of Queen Consort of this realm, and to evince our just regard for the dignity of the crown, and the honour of this nation, we, your Majesty's most dutiful and loyal subjects, the Lords, spiritual and temporal, and Commons, in Parliament assembled, do humbly entreat your Majesty, that it may be enacted, and be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that her said Majesty, Caroline Amelia Elizabeth, from and after the passing of this Act, shall be and is hereby deprived of the title of Queen, and of all the prerogatives, rights, privileges, and exemptions appertaining to her as Queen Consort of this Realm: and that her said Majesty shall, from and after the passing

of this Act, for ever be disabled and rendered incapable of using, exercising, and enjoying the same, or any of them: and moreover, that the marriage between his Majesty and the said Caroline Amelia Elizabeth, be, and the same is, hereby from henceforth for ever wholly dissolved, annulled, and made void, to all intents, constructions, and purposes whatsoever."

After the introduction of the Bill her Majesty presented the following petition:—

"The Queen has heard, with inexpressible astonishment, that a bill, conveying charges, and intended to degrade her and to dissolve her marriage with the King, has been brought by the first minister of the King into the House of Lords, where her Majesty has no counsel or other officer to assert her rights. The only alleged foundation for the bill is the report of a secret committee, proceeding solely on papers submitted to them, and before whom no single witness was examined. The Queen has been further informed, that her counsel last night was refused a hearing at the bar of the House of Lords, at that stage of the proceeding when it was most material that they should be heard, and that a list of the witnesses, whose names are known to her accusers, is to be refused to her. Under such circumstances, the Queen doubts whether any other course is left to her, but to protest in the most solemn manner against the whole of the proceeding; but she is anxious to make one more effort to obtain justice, and therefore desires that her counsel may be admitted to state any claims at the bar of the House of Lords."

After a long hesitation about the measure, their Lordships agreed to call in her Majesty's counsel, on the condition of confining them to certain restrictions; the object of which was to put a padlock on their mouths, and prevent them from saying any thing that should be favourable to the Queen, and explicit of the conduct of her enemies. The same conduct was observed towards her Majesty's Counsel, as is observed in our Courts of law by the judges, when a defendant is defending himself against a charge of Libel, namely, to keep interrupting them, or, as sure as they are proceeding to say something to the purpose, to stop them in the middle even of a sentence, and insist on it that such observations are irrelevant. Yes, they are so far irrelevant, that they are calculated to acquit the defendant, and that would be a very irrelevant measure in the eyes of the learned judge, and his goslings the law officers. Thus it was with her Majesty's counsel, they were continually interrupted by one *Lord Temporal or Spiritual* or the other, so that any effort they could have made in the behalf of her Majesty, was destroyed by the mock forms of this House of Lords! It is really nauseous to hear those old jades talking about justice and purity, it is just as if the inmates of a brothel should quarrel amongst themselves which was the most virtu-

ous, and complain of a departure from the paths of virtue and morality.

Another circumstance with respect to these lords, is equally ridiculous. They cannot agree to any thing without they can find a precedent for it! What did their ancestors do before any precedents had taken place? The case of the Queen is altogether unprecedented; and these *hereditary legislators* are quite at a loss which way to move, and talk about taking a few days, to search for precedents! They should send their Usher of the Black Rod to the Moon, or some other planet, and see what precedents are established there, on such an occasion! We are inclined to think that they would find their case unprecedented in all the planets of the universe, and then the *noble* lords must rack their brains, if they have any left, to make a precedent. It is a pity that Lord Castlereagh is not in the House of Lords—he is the best fellow to make precedents—he follows none, but means to publish a new edition of his own.

We are not at all disappointed at the Bill, for we could have ventured to have prophesied on such an occasion. The divorce is the object; that his Majesty might make another trial to bless the nation with a young king. None of his royal brothers can manage to get a boy—it looks as if nature had set her face against them. This is the fault of going a whoring.—(We beg pardon for using such a word, but we meet with it so often in the Bible, that it comes uppermost, and loses a great deal of its coarseness, by having such an authority for it.) If the King had been a religious man, and had adhered to his vow at the altar, he would no doubt have had as numerous a progeny from his present wife, as his father before him had. We have heard that George the Third, was occasionally seized with most extraordinary fits of lechery, so much so, as to make it dangerous for any petticoat to be in his way, but he never forsook his Charlotte; and the nation was blessed with a large and legitimate offspring, as well as an illegitimate one. But it has so happened, that our present royal brothers have had numerous offsprings, but all illegitimate—what matters it—that same justice and purity of the Parliament and King, that can divorce a legitimate and injured Queen, and make her an illegitimate, (for she will never lose the title) can make the Royal Bastards to be of legitimate birth.

There is nothing supernatural but the English Parliament,

with the King, as its deity. We would recommend Charles Phillips to assist the Attorney-General in this affair; the latter gentleman has not headpiece enough to expatiate on the enormity of adultery; and there is no fear that the former will have any qualms of conscience, about the adulteries of the King, or his treatment of his wife, by bringing his married and unmarried harlots to insult her before her face.— Charles Phillips sees nothing but virtue in Kings.

As the question about the Queen has now taken a decisive shape and character; and, as before this goes to the press, it will have been determined on what day the examination of evidence shall commence, it is incumbent on all the virtue extant in the nation, to stick closer to her—to support her in every shape possible; for nothing but the front and frown of virtue can drive vice from the field. The House of Lords, as more veteran in profligacy, has laid what little sense of shame it might have possessed upon the shelf, and is about to proceed naked, and without further hesitation. We rejoice at it, because it is now about to exhibit itself in that character to the world which it has lately practised insidiously. The corruption of the Parliament will in future be not only seen as the sun at noon day, but will be too glaring to be clouded or shaded by any matter, however dense. Every member in it, is now put to the test—every man in it, that does not open his mouth on the present occasion, will be stamped a villain; and he who does speak on the occasion, will have every word—every letter, weighed in the public scale. We are always talking about a crisis; but if we find that we have not approached it now, we shall make up our minds that it depends more on some trifling accident, than the congregation of inflammable matter from corrupt causes. The coronation is deferred; and although Lord Castlereagh most sheepishly and foolishly informed the House of Commons, that he could assure them, that it was not in consequence of the case of the Queen; every tongue present must have involuntarily uttered “thou liest!” If it was not in consequence of the sense of the nation expressed in behalf of the Queen; tell us, Castlereagh, what was the cause of the delay. We are yet inclined to think that the green bag and the divorce bill will be blown off the table of the parliament; we can scarcely think that it can withstand the congregated voice and vengeance of the nation. The moment is all important, every party feeling, and private interest or injury, seems to be hushed, and the contest is con-

centrated, and the only combatants, VICE and VIRTUE,—VIL-
LAINRY and INNOCENCE. The ground is measured, the time
of battle chosen, and may the arm of justice prevail! One
thing is certain, if Vice triumphs it cannot reign long. If the
Queen be divorced by an act of parliament, another parlia-
ment may come equally potent to annul that divorce. Queen
Elizabeth was declared an illegitimate child, and so was her
sister Mary; but when parliament opposes the sense of the
nation on such an occasion, its decree is but momentary and
shall be reversed.

EDITOR.

THE EFFORT TO REVIVE THE DYING EMBERS OF MONARCHY FURTHER CONSIDERED AND ELUCIDATED.

The following is the Memorial of the French government,
referred to in the article in last week's Republican relative to
the proposed monarch in South America, addressed to Don
Valentin Gomez:—

SIR,

The French government takes the liveliest interest in the
situation of the government of Buenos Ayres, and is disposed to exert
itself in every possible way to facilitate the means of erecting the lat-
ter into a constitutional monarchy, as that is the only form of govern-
ment which can suit their reciprocal interests, and secure to Buenos
Ayres in future all the necessary securities, both with the powers of
Europe and with those in its own neighbourhood.

The French government, obliged by political circumstances to act
with the greatest circumspection, in order to avoid the obstacles which
may present themselves, principally on the part of England, in the
progress of so important a negotiation, will not immediately manifest
the desire of forming relations with the government of Buenos Ayres,
but it will omit no opportunity of giving it convincing proofs of the
interest with which it views it.

In conformity with this profession, and to arrive at the object so
much desired by the South Americans, namely, their independence
of the crown of Spain, and to found the basis of their constitution in
a firm and durable manner, which may place them in a condition to
treat with all powers, the French government proposes to take the

necessary steps to obtain the consent of all the European Courts to place on the throne of South America the Prince of Lucca and Etruria, to whom it will give the necessary assistance both in maritime force and in expeditionary troops; so that he will not only be able to make himself respected, but likewise may be able to make head against every power which may oppose his elevation.

That prince, eighteen years of age, is of the family of the Bourbons, and, although connected with that of Spain, can excite no fear that his principles will be contrary to those of the South Americans, whose cause he will doubtless embrace with enthusiasm. He possesses as eminent qualities as can be desired, both in respect to morals and a military education, which has been conducted with the greatest care, and holds out a flattering prospect. To consolidate and secure his dynasty, it is proposed, that if the prince should be agreeable to the United Provinces, an alliance with a princess of Brazil should be solicited for him;—an event which would be productive of incalculable advantages to both governments, which, united by the ties of blood, would be drawn still closer together. Another advantage, and not the least, is, that the principal condition of this alliance would be the obliging Brazil to renounce the possession of the “Banda-Oriental,” without requiring compensations, and the formation, between both, of an alliance offensive and defensive. As far as respects the United States, as they have nothing to fear so much as England, and as it is their interest to live in good understanding with South America, it is evident that the obstacles which might be presented by them to the establishment of a monarchical government would be overcome without great difficulty. The French government, on the other hand, will take charge of the diplomatic negotiations for this object, and promises to grant to the Prince of Lucca all the support, assistance, and protection, which it would afford to a French prince. It prays that you would lay before your government those propositions which it believes advantageous, and which cannot be laid before them better in any other form. It believes that a powerful party desires the establishment of a republic in the United Provinces: it will not enter into any detail on the difference of situation in which the United States of North America and South America are placed. You know, continues the memorialist, that it is not necessary for me to employ logic to convince you of this: you know very well that a state cannot be organized into a republic unless when its territory is limited in extent, when its manners are pure, and when its civilization is general. That which constitutes the strength of a republic, and that which secures its duration, is harmony among all classes, and a sincere desire in each to contribute to the general good: in a word, it is necessary that it should possess virtues very rare in our age. Since, then, South America, that is to say, the country of Buenos Ayres and Chili, want for the greater part the elements necessary for the purpose—since their extent is great—since the civilization is but in its infancy, and far from having reached its proper limits—since the passions and the

spirit of party are in continual contest, and, in a word, since anarchy has reached its acme in many parts which ought to be subject to Buenos Ayres, as is evident by the situation of the "Banda Oriental," which, on account of its position, cannot be separated from the neighbouring provinces, without occasioning inextinguishable wars. In this state of things, I see no other way of securing the happiness of the country, and for putting an end to the contest of parties which paralyze in a great degree the means of government, and for uniting and binding together all parties in the same cause, then a constitutional and liberal monarchy, which guaranteeing the happiness of the people and their rights, will bring them into amicable relations with all the powers of Europe. This being the case, the country would have a government at once well constituted and recognized by other powers. Agriculture would arrive at that state when it would be a source of riches and abundance. The arts and sciences would flourish; the European population would add to that which is at present insufficient for those immense countries which are at present a wilderness, and which to the eye of the observant traveller presents nothing but sterility, but which might be converted into the most fertile lands. The treasures which the mines contain might likewise be explored, and be brought forward one day, not only to the incalculable advantage of those engaged in them, but likewise to contribute to the happiness of many other nations.

I think that all these considerations are more than sufficient to determine your government to adopt the proposed plan; for to procure for your country a happy condition, is to acquire a right to its gratitude and to immortality—titles the most glorious, and the only ones which the ambition of virtuous men can require.

I know, likewise, that there are in the United Provinces a considerable party disposed towards the English, and I beg you to allow me to make some reflections and speculations on this subject. Suppose England were to place a prince of its family on the throne of South America, and by the ascendancy which it has acquired in Europe, by virtue of extensive wars, which contributed to its interests, should be able to protect the country from new wars, and to give it a physical force which would secure its power, do you believe that the people would be more happy? In what consists the happiness of a people, especially such a people as that of the United Provinces, which has been labouring so long to obtain that independence which must constitute its glory and secure to it that prosperity to which it has a right to aspire, in consequence of its great sacrifices?

1st. In the establishment of the rights which nature demands.

2d. In the free exercise of the religion which it professes, and the doctrines of which it acknowledges and appreciates.

And lastly, a due respect for that unconquerable spirit distinguishing the inhabitants of South America from all other nations, but

which has not yet acquired that degree of civilization in which consists the general happiness of nations.

What can it expect under any of those heads, from England, or from a prince imbued even to bigotry with the principles of his own nation? It will have to fear the overthrow of the Catholic religion, or perhaps civil wars on account of religion fraught with calamities to the people. Moreover, the national character, formerly opposed to that of civilized America, would occasion acts contrary to social happiness, and, rendering itself odious to the natives, would irritate their self-love, driving them by vengeance, if not to destroy the nation which excited them, at least to weaken it in such a way as may be done by unbridled power.

By this picture, which unfortunately is too true, you see that far from having established on solid foundations the edifice which has been so well commenced, its foundations would be destroyed, and a people which doubtless deserves a better lot would fall again into slavery, if you did not adopt some new step.

In recapitulation, I would say, that if you consult the happiness of your country, you would not deliver it up into the hands of those who will enslave it, and destroy its rising prosperity purchased by so many sacrifices. On the contrary, receiving for a sovereign a prince whom France proposes, there will be no reason to dread the degradation of religion. It may be confident of finding in him the most solid supports exempt from that bigotry so hurtful to all religion; that liberal spirit, free from a licentiousness so contrary to the interest of every civilized state; all the qualities which can secure to South America complete prosperity, and, in a word, a prince, who, becoming an American, will have, and can have, no other object than to make agriculture, the arts, the sciences, and trade, to flourish, and by this means to secure the affection of his subjects.

I think, then, that in these circumstances it is necessary on the part of your government to make a speedy determination, in order not to let slip an opportunity more favourable than any that can present itself for its happiness, and the increase of its trade.

Although the foregoing article is in some measure a repetition of that we printed last week, still our readers will no doubt feel satisfaction in re-perusing the official document itself. It now appears that it formed one of the causes of the late revolution in the government of Buenos Ayres, and will, we doubt not, prove useful in accelerating the downfall of that system, which it had vainly hoped to prop and perpetuate. The English ministers say, that they have had no official communication on the subject; and we are inclined to think that they never will have any, which they may be disposed to lay on the table of parliament. Every effort will be

made to hush the subject now it has failed, and we shall hear nothing, but from the other side of the Atlantic. To us it appears a subject that must necessarily come under discussion by the Cortes of Spain; for, although Buenos Ayres has been long separated from that country, still the negotiation has the external appearance of being underhanded, as far as Spain was concerned. Religion was to have been the stepping stone to this new monarchy; and the French government knew well, that, although the thing is laughed out of France, there might be enough of it left in South America, to encourage their attempt to work upon it. The reader will mark the attempt of the French government to cry down the interests of the English nation, on the score of a difference in religion, and to raise the dying embers of popish bigotry against the heretical church of England. 'Tis religion that has been the cause of the continual broils that exist among nations. It was for the worship of Jehovah that the Jews extirpated so many tribes. It was for the worship of Mahomet that the Saracens and Turks made such havoc, throughout Asia, Africa, and Europe; and were within a nicety of making the Mahometan religion universal to the then known world, and a fortunate circumstance it would have been; it depended on a single defeat that the Saracens met with in France, after they had overran Spain, Portugal, and the best part of Italy. It is the worship of Jesus, that has since that time, kept up a continual broil and war in Europe, Africa, and Asia. Since the time of Luther, we find the European Christians find cause for war in sectarianism; although they say there is no other road to eternal happiness but through their Man God, Jesus, still they cannot help cutting each other's throats when they are journeying the right road; and cannot be called off from this horrid atrocity, but by the appearance of a party who have been travelling in some other road. The Popish religion will never long thrive under a republican form of government, it is an utter impossibility: they are two emanations that cannot amalgamate. And we have no fear, that after the South American governments are fully revolutionized and established, on the republican and true representative basis, that there will be much of the poison of religion remaining amongst them. The earth has groaned under the curse of monarchical governments much too long. Civilization has struggled against it almost in vain; and nature herself, seemed almost to despair of shaking it off. But the monarchical form of government is like every other vice, it will destroy itself in

the course of time, even if no opposition be made to it. The vices of the English monarchy are evidently precipitating it to crisis and downfall. Within this last week we have seen members, of a faction ever seeking for power, use such language and sentiments towards the monarch and government, as have never been used since the time of the Commonwealth and civil wars of Charles and his parliament. In the House of Commons, Dr. Lushington has said, that the people are justified in rebellion from the misconduct of the ministers. Mr. Creevey has said, that THE KING IS AN ADULTERER, and should not have brought the charge of adultery against his wife, unless his own hands had been clean. Almost at any other period of the last century, since the accession of the Brunswick family, either of those observations would have sent a member to the Tower. And such is the profligacy of the present government, that all it can do is, to cry hush! don't speak so loud and so plain, or the people will hear it, and take the hint.

We now wait anxiously to see what steps the Cortes of Spain will take, with respect to their revolted colonies. We hope there will be good sense enough in the assembly to admit and ratify their independence and sovereignty. We may expect to hear of its first sittings in a few days. As far as conjecture can speak of the returned members, it appears that there are but a small number but what are attached to the new system of things. We also wait anxiously to see what steps the Cortes will take as to the future religious establishment of their country. Much of the future prosperity of Spain, and the progress of reason and science, depends on this measure. Of one thing we may be satisfied, it cannot be worse than it has been, it must amend; and so far must be satisfactory. But we really hope to see an assembly of the Cortes, of the next election, leave it to regulate itself, and make it a part of their system unconnected with the law; an unlimited toleration, and the abolition of all pains, penalties, and disfranchisements, for difference of opinion. Such a system would follow a convulsion in this country; it is such a system that gives strength, vigour, and activity, to the United States of America. There the Atheist, the Deist, the Jew, the Christian, and the Mahometan, sit in council together on the political welfare of the country, and are only known by the common title of citizens.

EDITOR.

TO THE EDITOR OF THE REPUBLICAN.

Sir, It appears that our wise legislators are obliged to have recourse to another loan, or in other words, to borrow more money to make up the deficiency of the expenditure; and that at a time when we are at peace with all the world: consequently they are adding to our national debt and taxation; and unless the system be altered it is impossible the country can ever be well regulated. Every day's experience convinces us that the present system produces misery, distress and vice: how and when the evil is to be remedied we are all anxious to know. Taxation has produced the evil, and taxation upon a fair and just principle will remove the evil.

It is the only fair and legal remedy that can be applied, but if not properly applied, it will have the contrary effect. First let us enquire for what purpose the money is applied which is collected by taxes? To support the government and protect our rights and property. Secondly, the cause of the increase of taxation? A long and expensive war against Republicanism in America and France to establish Monarchy in its stead. The attempt to do this has cost this country some hundreds of Millions of money, which money has been borrowed of individuals of immense property, on condition that the Government would pay them interest on the money so borrowed; the interest of which now amounts to near fifty millions, and which can only be paid by taxes. Now the taxes being insufficient to pay the interest, we are obliged every year to borrow more money to make up the deficiency, therefore taxation must increase every year so long as the present system shall continue. And who are the sufferers by this increase of taxation I need not attempt to prove; we have only to look at our poor rates, workhouses, and prisons; there is a sufficient proof where the burthen is the most felt.

I am not now going to enquire whether a million a year is too much for the royal family, or whether such enormous sums of money ought to be expended in places pensions, and sinecures, or whether we had any right to go to war with America and France, to prevent them from having such a government as they thought proper, or whether we should keep up a large and expensive standing army in time of peace. These are subjects I will leave to the judgment of others. But supposing the large sums paid to the royal family, to placemen, pensioners, sinecures, and the long and expensive wars have all been necessary, does it follow that the poor ought to be the greatest sufferers by supporting this system. If the war has been carried on to support monarchy, aristocracy, the clergy, and property, ought not these to bear the greatest burthen of the expenses? The

property of a poor man needs no protection for he has none; and if monarchy, aristocracy, and the clergy were abolished, and a republican government established in its stead, would the poor man's fare be worse? If it would not, then why is he to be taken from his industrious habits, torn from a fond wife and family, from all his relatives and acquaintances, his family forced to a workhouse, and himself driven into a foreign country to fight against individuals whom he had never seen or heard of before: to undergo all the fatigue of a long, cruel, and bloody war, where thousands of individuals are suffering the greatest torments that the mind can imagine; lingering their day's away in cruelty and wretchedness, with a mind continually tortured by the thoughts of a distressed family; to support that system of Government which will not support him better than that republicanism which he is employed to destroy. Yet thousands have volunteered to suffer all these calamities, to protect and support the government and constitution of this country, in hopes of creating a never-ending public benefit, that when they return home crowned with the laurel of victory they may gather the olive of peace, and sit down under their own vine, and their own fig-tree, and have none to make them afraid.

In the name of God then, if they can't feel for the man whom they have forced to defend them, would not a generous heart teach them to reward the man who has sacrificed all his domestic enjoyments for their protection.

That the middling and lower classes of this country have at all times ever been the defenders of the king, the nobility, their rights, and their property against foreign or domestic enemies, must be universally admitted; and that in consequence of so doing a great expence to the country has been incurred. And where ought the burden to fall? not on that part of the community whose industry will scarcely procure them common necessities, but on that part who are enjoying all the luxuries of life, because no man can be contented in a country like this, were a great and wise Providence has provided a super-abundance for all our wants, where he has not withholden one jot or tittle of his bounties.

The earth produces as much of the necessities of life now as it did 100 years ago, then what right has a man to forego the greater part of his necessities to support taxation, when the rich man will not forego one of his luxuries. It is the luxuries that ought to be taxed and not necessities.

Luxury does not consist in the articles, but in the means of procuring them, and as property will and does procure luxuries, property is the best and only spring that taxes ought to be drawn from.

Paine says, in his system of taxation, that £1000 a year is sufficient for the support of a family in ease and respectability, conse-

quently the second thousand is in the nature of a luxury, the third still more so, and by proceeding on we may arrive at a sum that may not improperly be called a prohibitable luxury.

Then follow his table of progressive taxation.

£500 to pay 0 3d. per pound.		
From £500 to 1000	0 6	do.
On the second 1000	0 9	do.
On the third 1000	1 0	do.
On the fourth 1000	1 6	do.
On the fifth 1000	2 0	do.
On the sixth 1000	3 0	do.
On the seventh 1000	4 0	do.

And so on progressively.

Now as taxation is increasing so rapidly, would not a good and wise government endeavour to make the heaviest part of the burthen fall upon those who have derived the greatest benefit from the expenditure which has caused that taxation?

THOMAS SINGLE.

The propositions of our correspondent are incontrovertible, and the surest proof that there is neither virtue nor morality belonging to the English government is, that its system of revenue is most oppressive on that class of society who can the least bear it. All the political economists that have ever written, have never said half so much for the universal benefit of societies, as is to be found in that philosophical system of taxation, which has been laid down by Paine, and quoted above. It is not too much to say, that it would prove a practical benefit to the possessor of 10,000 a year, as well as to the possessor of a sum of less than £500. An income that is more than necessary to procure all the comforts and pleasures of life, is but a pain and burthen to its possessor, from which it would be humane that the law should relieve him.

EDITOR.

TO MR. CARLILE.

Leeds, July 2, 1826.

DEAR SIR,—It is with unfeigned feelings of regret and admiration, that we view the enormities of your punishment for daring to be honest and virtuous, and for publishing to the world those principles of morality and virtue, which if attended to, would have a tendency in a great measure to emancipate this deluded and oppressed nation from the deadly grasp of that triple-headed monster priestcraft, prejudice, and despotism, which has dispelled every prospect of happiness and prosperity from us as a nation.—Although we entertain a lively hope that you will live to see your country freed from that odious tyranny against which you so wisely and so virtuously contended, and though we are assured that the expectation of such an event must be cherished by you as some compensation for all your labours and all your sacrifices, yet we cannot deny ourselves the pleasure of presenting some testimony of our esteem and gratitude for your bold attempts to draw the veil from the face of priestcraft and to display its native colours. Under these impressions, we beg that you will accept the sum of two pounds, being the voluntary contributions of a few journeymen flax-dressers towards paying that unjust fine which has been imposed upon you. That your wisdom will properly appreciate all the circumstances connected with your severe punishment—that you will see nothing in them to shake your confidence in the final success and establishment of your principles, we are well assured. You, most esteemed Sir, know well, that however truth may be impeded in its march, its ultimate triumph and establishment is ordained by a power, whose will is not to be resisted, and to you it is equally well known, that in the words of the poet and philosopher—

—Where Virtue deigns to dwell,

Her sister Liberty will not be far.

To you, excellent Sir, and a few like you, it belongs to brave alike the threats and the frowns of power, and to despise the allurements of corruption—You will have your reward in the fervent thankfulness of all unprejudiced minds—at least of your cotemporaries, and in the grateful recollection of posterity.

We are, Sir,

With profound attachment,

Your's truly,

WM. ELLIS, &c.

R. CARLILE

TO MR. WILLIAM ELLIS AND OTHER JOUR-
NEYMEN FLAX-DRESSERS OF LEEDS.

Dorchester Gaol, July, 9 1820.

Fellow Citizens,

I beg you to accept my thanks for the sum of Two Pounds, which you have voluntarily contributed towards my fine; and I am happy to inform you, that although in solitary confinement, and denied the sight of a friend, I pass my time cheerfully—in good health and spirits, with the opinions and principles which have brought me here, rather rivetted than relaxed from confinement.

Such a letter as you have addressed to me, is sufficient to dispel every gloom that naturally attends a prison. Nothing that I have ever met with in life, has afforded me so much secret satisfaction and real pleasure. I am not elevated with the warm adulation, which you have so generously bestowed on my efforts, but that such a letter should come from men in your stations in life, although it may be the hand of a journeyman flax-dresser that has written it, I claim public credit, when I say, that it contains the true dictates of philosophy. I perceive by the writing and the spelling, that it has proceeded from no hired penman, no borrowed ability, but is the effusion of a mind, or minds, where, although the education may have been confined, the ideas are unbounded. It is this that affords me pleasure, and more so, when coming from mechanics. It affords me no small degree of pleasure, to reflect that I quitted the bench, at which I had worked as a journeyman tin-plate worker, for six years, to espouse that great cause, in the behalf of which I have now the honour to be confined. It was the knowledge that the great body of the journeymen mechanics of this country were intelligent men, that has emboldened me to pursue the cause to that extremity, at which many good men have staggered, and have fancied that I had gone too far. If I find any more such, I shall say to them, look at the letter addressed to me by the journey-men flax-dressers of Leeds.

I am, fellow-citizens,

Your devoted servant,

R. CARLILE.

TO THE EDITOR OF THE REPUBLICAN.

SIR,

Having a respect for your political opinion and your bold resistance of tyrannical persecution, I have communicated to you the following facts, which shows how malignant the clerical gentry are against you; and even according to their own (professed) "*moral maxims*," are not justified by "*christian liberty*." A dissenting parson, *alias* minister, not a year ago, uttered the following violent sentence respecting you from the *pulpit*:—Carlile! Carlile!! I say! that *monster among men*!! says "burn the Bible!" for it hath been productive of all the present distresses! The reverend priest who delivered the above sentence, was *the reverend Mr. Freer*, of Cumberland-street Chapel, Shoreditch. Although I do not agree that the Bible has been productive of all the present distress, yet I must confess, that the locusts (*alias* bishops) make it a mask for corruption, that they may get an immense income from a bleeding country; and to support a corrupt government, which cannot exist without priestcraft. The above statement is a fact which you may rely on,

I am, Sir,

Your Obedient Servant,

A REFORMER.

We have been induced to give insertion to the foregoing letter, that we might accompany it with a notice of an extract from a letter which appeared in the Imperial Magazine for June. We shall say nothing of the Right Reverend Mr. Freer's exclamations, but leave our readers to amuse themselves with their own observations, after saying that we are not aware of having made use of any such expression, as that the Bible was the *sole* cause of the present distress; we consider it to be a *main* cause, and also that it hath produced general misery wherever it hath been acknowledged to be a sacred and divine book. With respect to the above-mentioned extract, it purported to be a letter from a Scotchman, a gardener to some gentleman in the neighbourhood of London, to his father now resident in Scotland. It appeared that the father had written to him to have his opinions on the propriety of a general toleration of all religious opinions, and was particularly anxious to have his son's opinion of Carlile's trial and

punishment; as in Scotland, among his neighbours, there was a difference on the word and nature of blasphemy. The Scotch gardener sets out like an intelligent and liberal minded christian, on the necessity of one christian tolerating another, and pilfers an observation of Paine's, that the legislature might as well pass an act to tolerate the Almighty to receive the worship of his creatures, as to legislate on what form should be observed in worshipping him. The Scotchman's letter read on very smoothly and liberally, until he came to the subject of Carlile, and here, in a moment, he burst into all the intolerant bigotry and fury, that characterizes the christian towards all who dare to say, that Jesus was a man and not God. "As to Carlile, he says, his punishment was just and becoming, but too long delayed. I consider Carlile and all that are like him, to be but one remove from devils;" and again, in another part, he says, "Carlile is the devil's avowed agent." Thou liest, Scotchman, for we do not believe in the existence of the devil beyond the brain of a christian. The Scotchman goes on to argue what is blasphemy, and shows that it is justifiable to put a man to death for it, because, we have scripture authority for it; and does not scruple to bring forward that horrible precedent, where Jezebel causes Naboth to be impeached by false witnesses of blasphemy, and to be put to death for it, to enable her husband Ahab to possess his (Naboth's) vineyard. Our blasphemy somewhat resembles the blasphemy of Naboth, for which we would refer the reader to the 1st Kings, chap. 21. The King wished to rob him of his vineyard, and Naboth stoutly opposed him, for which he was tried and executed for blasphemy! The Scotchman should read the writings of his famous countrymen Lord Kaimes, David Hume, Adam Smith, and some of the present professors at Edinburgh, and he will then be better qualified to write on the subject of blasphemy.

EDITOR.

IN THE KING'S BENCH.

The KING against JANE CARLILE.

INDICTMENT FOR LIBEL.

Richard Carlile, late of London, Bookseller, now a prisoner in his Majesty's gaol of Dorchester, maketh oath and saith,

That the two publications which now form the subject of this indictment against Jane Carlile, this deponent's wife, were first published and publicly sold by his order, in his shop in Fleet Street, in the year 1819. That one of them, which forms a volume, entitled *Sherwin's Life of Thomas Paine*, was published in the month of July 1819, and that the whole impression was nearly sold off before the month of November; when this deponent's business was violently stopped by a seizure of all his property, to meet a fine of 1500l. levied on him by this court.

And saith, that the other publication, entitled *The Republican*, No. 9, Vol. I. was first published in the month of October 1819, under this deponent's direction and by his servants; and that this deponent had the sole management of the business during his confinement in the King's Bench Prison, from the 15th October to the 16th November 1819, the day on which this deponent's business was stopped.

And saith, that all of the aforesaid publications which have been in the possession of this deponent's wife, must have been a few unsold copies, which were returned from the country in lieu of money, when this deponent's several agents were called on to balance their accounts. And saith, that this deponent's wife has not caused the printing of either of those publications since the month of January last, when she opened the business on her own and children's account. And that any such copy or copies which might have been sold since this deponent's wife has managed the business for herself, must have been under the conviction, that as a large edition of each of them had been published by this deponent, without any complaint being urged against them, they were harmless and unobjectionable.

And saith, that this deponent's wife, since she has managed the business for herself, hath often refused to publish such publications as this deponent wished to circulate, particularly the report of the proceedings on his, deponent's, trials; she being anxious to avoid any publication that might bring a prosecution upon her.

And this deponent further saith, that he is not aware that his wife has ever troubled herself to enquire as to the truth or falsehood on which this or that opinion is founded, but has uniformly retained

those opinions in which she was educated by her parents; consequently, this deponent verily believes, that his wife would as willingly sell publications containing opinions diametrically opposite to those for which she is now prosecuted, as any other, being guided by the same motive as all other booksellers are, to take orders for and supply all descriptions of publications that the public may be pleased to order from her, provided such publications be consistent with morality and decency.

R. CARLILE.

Sworn before

in *Dorchester Gaol,*

this

day of

To the Honourable the House of Commons of Great Britain, and Ireland, in Parliament assembled.

The Petition of Jane Carlile, of Fleet Street, in the City of London, Bookseller,

Humbly sheweth,

That your petitioner, being exposed to a prosecution for libel, at the instance of an association calling itself the Society for the Suppression of Vice, is given to understand that the association is a secret one, and very extensive; and fears that she cannot obtain a just and fair trial, as it is probable that some of her jurymen may be members of this association, or influenced by those who are members.

That your petitioner has used every possible means to obtain a list of such persons as complete this association, but has been informed, that no publication of their names has been made for many years past; she has been further informed, that all the meetings of this association are secret, and none admitted but members; your petitioner therefore prays, as she has no other means of ascertaining the names of those who have so conspired against her, that your honourable house will be pleased to order that the list of the names of those persons who compose this association, be returned to your honourable house, and be laid upon your table.

And your petitioner, as in duty bound,

shall ever pray,

JANE CARLILE.

FOR THE REPUBLICAN.

R. CARLILE'S CASE.

"To put men in prison merely on account of their religious belief, or persuasion is a great oppression, and properly speaking **FALSE IM. PRISONMENT**; to fine them, or take away their estates for that cause, is **ROBBERY**: to put them to death for not acting against their consciences, is **MURDER**."—GROTIUS, *Epistolarum, Amicorum*.

Dictated by Truth and Dedicated by Friendship.

AN EPITAPH FOR R. CARLILE,
IN THE TEMPLE OF REASON.

Who for pretended impiety and blasphemy, was buried alive in a dungeon of despotism, in Dorchester Bastille, Nov. 16th, 1819.

If moral virtue lead to moral good,
And bright example make it understood:
Here read the lesson, from immured worth,
Which few dare teach on this servile earth.

Here rests a man who always dar'd be brave,
And scorned the falsehood of each vicious slave,
Was free to think and act by virtue's laws,
And strove to conquer in pure Reason's cause,
He strove—but not basely, by the sophist's art,
But with sincere, honest, and zealous heart;
A conduct founded on fair candour's rules,
Unknown to subtle hypocritic fools;
"Slave to no sect, he took no private road,
"But look'd through Nature up to Nature's God."
Such Carlile was, and how he did excel,
In friendship, let recording friendship tell.
His pray'r—"dear Liberty" (for when she's gone,
Then vice and virtue interweave in one),
"O guard thy Briton's to the latest hour,
"O guard thy Briton's from proud priestcraft's power."

Amen.

Camberwell, June 19, 1820.

J. J. BRAYFIELD,

CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED."—From p. 396.

As this might be presumed to form the origin of all law relative to the idle and vague charge of blasphemy, I conceive, that my situation will, in some measure, excuse a short digression on this subject. The common acceptation of the word blasphemy has been, in Greece and in Rome, a cursing or evil speaking of the IMMORTAL GODS, such as Jupiter and others. Amongst the Jews, it related to Jehovah; and throughout Christendom, it has been made applicable to Jehovah, Jesus, and some anonymous Ghost, called Holy. It has in all countries been a word considered as applicable to the defamation of some deity. I felt a little staggered when receiving the sentence of the Court of King's Bench on a conviction for blasphemy; and when I stated to the court, that Jesus himself had been convicted and put to death on a charge of blasphemy, to hear Mr. Justice Bailey deny it, and say that Jesus was not charged with blasphemy. Not having a copy of the New Testament with me, I could not refer to it extempore, and although I was contradicted by the pious judge a second time, I knew that I was right and that he was wrong. We find the assertion in the Gospel according to St. Mark, the fourteenth chapter, and at the sixty-first and four following verses: 'Again the high priest asked him, and said unto him, Art thou the Christ, the son of the Blessed? And Jesus said, I am: And ye shall see the son of man sitting on the right hand of power, and coming in the clouds of Heaven. Then the priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands.' One would have imagined that Mr. Justice Bailey knew the contents of the New Testament better, but I verily think that the pious judge was staggered at my observation, and that he was obliged to wipe the impression from his mind, the better to go through the severe sentence, which he was instructed from the cabinet to pass upon me. Yes, yes, Mr. Jus-

tice Bailey, the whole of that business has left a stain upon the court, and many other stains have been left on it since that time, which I hope you will live to answer for in this life. Mr. Justice Bailey put a new construction on the word blasphemy, and when he knew that I had no further opportunity of speaking on that occasion, he said, "You are not charged with committing blasphemy against God, but yours is a blasphemy against men in wishing to deprive them of the comforts of religion." I wish Judge Abbott had told me that on the Mock Trial, I should have had more to say. My information charged me with having incurred the "high displeasure of Almighty God!" I rather think that Mr. Justice Bailey had read the Theological Works of Paine, and if he had, he must have been well aware, that, the name of Jesus out of the question, Paine strives to inculcate piety towards the Almighty God. It is Jehovah, the Jewish God, that he wishes to draw the minds of men from, and elevate them to seek and adore the Almighty God of Nature. As sure as I am in Dorchester Gaol, the Bible must fall before such books as that of Paine's. The priests well know this, and they would gladly crucify me or any other publisher, who publishes books such as I have done, and will continue to do whilst I have the means and the opportunity. I have no inspiration to boast of: I have no new religion to inculcate: I only wish every human being to examine well the ground of that which the priest and the law imposes upon him.

The word blasphemy applied to men has been left to Mr. Justice Bayley, it has never been thought of before, but as it applies more strictly to men than to God, meaning nothing more than to speak evil of, I cannot well dispute the propriety of his observation. But I ever will dispute the propriety of Mr. Justice Bailey's sending me to three years solitary confinement, where I cannot breathe the open air, nor see a friend, and emptying my house of its contents, merely for speaking evil of his religion! I should think that if he had the least idea of a future day of judgment, where he would have to account for the actions of this life, he would not feel an easy mind under it. I do not believe that he has any such idea, or he could not so betray his conscience, as he has done in my case, and some subsequent to mine. I plead guilty to speaking evil of the Christian religion, and my excuse for doing it is, that I believe it to be opposed to the truth. As for blasphemy, in its common acceptation, I never did commit it, neither have I ever published a book that has contained a

blasphemous sentence, nor an obscene sentence, unless it has been to mark it with reprobation. I have opposed the religion of a party with power, whose private, or secular interest it is to protect that religion, whether true or false, they care not. Judge Abbott's whole conduct was an admission that his religion was founded in error, for he never attempted to contradict my assertions to that point, but merely observed, "I shall not sit here and allow you to shew that the Christian religion is false!" If we reason rightly on the word blasphemy, we must come to the conclusion, that there can be no such an act committed as blasphemy, against an omnipotent God, in the common acceptance of the word. It is impossible, that any human being can, at the same time, believe in an omnipotent God, such as the God of Nature must be, and speak evil of him. He who ridicules, or speaks evil of the God of Nature, must be either insane or ignorant, in either case he cannot be said to have a sufficient idea or comprehension of the wonderful powers of nature, so as to excite his mind to admiration. True veneration of God consists in a knowledge of his works, sufficient to excite admiration in the mind. When we know God we cannot fail to admire him, and to admire is the true definition of worship. Therefore all public worship must, in some measure, fall short of its professed object, since where one ritual is the continued form of worship for centuries, the minds of such pretended worshippers are habituated from their infancy to their death to contain words, and they regularly go through the form of this professed worship, without having ever once for a moment had their minds elevated to the knowledge and admiration of the God of Nature. It is a fictitious form of worship which has created nothing but hypocrites and tyrants. I must confess that some parts of the language in the ritual of the established church is very good, and perhaps approaches as near to natural religion, as any other existing mode of worship. The Dissenters from the established church have, in one instance, improved on its ritual, they say, that where a person prays, or reads a sermon from a written or printed book, it is not a genuine form of prayer and worship, and does not proceed from the heart and the understanding of the individual. They are so far right, but the the same thing might be retorted upon them, by he who worships the God of Nature only; he might say to the Dissenters, where is the difference, whether you write your ideas agreeable to the religion taught in a printed book, or whether you deliver them extempore? in either case your ideas have the same origin, or at least your

words. The difference only is this, the one proceeds by a retentive memory, the other assists his memory by a written or printed copy of what he wishes to offer. Both are the religion of a book, and neither constitutes a worship of the God of Nature. We must read and understand the Book of Nature before we are competent to worship the God of Nature. It is on this ground that I would abolish all public worship, and turn the minds of mankind to the study of nature by instructing them in all kinds of art and science, which have their foundation in nature and nature alone. Such instructions alone can elevate the mind to a true worship of God.—Our present religious sectarians have no idea of a God: it is the name only which they are taught to worship, and each forms and fashions it agreeable to his own phantasy. Each condemns the notions of the other, and thus mankind are kept in a continued broil on the subject of a false and unmeaning system of worship. Had I lived in Greece, or in Rome, with my present disposition, I should have been put to death for want of a due respect to the “IMMORTAL GODS.” Such as they were taught to believe their Jupiter, Saturn, Mars, Apollo, Bacchus, and others to be, and no doubt, but that the most moral and pious men in those days held a sincere belief of their existence and immortality. Did I now live in Turkey, I should be disposed to say that Mahomet was nothing better than a successful impostor, and most likely should suffer death for promulgating such an opinion. As I live in what is called Christendom, I am punished for saying that Jehovah and Jesus have no connection with the God of Nature, which I alone admire and contemplate. But it is in the bosoms of those visionary sectarians alone that I can be conceived to have promulgated blasphemy. He who worships the God of Nature admires those publications for which I am punished, to an equal or superior degree, than the Christian admires his gospels and epistles, the Jew, his Pentateuchs and Prophets, the Turk his Koran, or the inhabitants of Greece and Rome, admired the temples and statues of the “Immortal Gods.” To the Christian, Jew, and Turk, I appear as a blasphemer, for no other cause, than that I disapprove their ideas of a God: each of those sects thinks the ideas which the other holds of the Deity to be wrong, and I view them as all alike and equally in error. The man, or rather the philosopher, who is called an Atheist, because he says that matter is eternal and self-existing, and that motion is a property inherent in matter, and that matter with this inherent property is the sole cause of all that the eye beholds, or that the imagination can conceive, has

something like a basis for his ideas; he travels not beyond that basis in search of ideal causes, but confines himself to that which he can demonstrate to his mind's eye. He resolves within himself not to borrow ideas from printed books or manuscripts, but explores the regions of matter itself, and comes to the conclusion, that it is self-existent, that it changes its form and appearance, but not its inherent properties. Such a man, I say is rational, when compared with the Christian, Jew, or Turk. Such a man rather deserves to be called a worshipper of the true God, than any of those sectarians I have mentioned, because he contemplates nature only, and cannot err, if he proceeds no further than is demonstrable to his mind and understanding. The Christian, Jew, or Turk, can paint the form of their God on paper, they, like the most uncultivated and uncivilized human beings, continue through ignorance to make their God the simile of themselves: they fancy that all their hopes, their fears, their pleasures, their pains, emanate from him, and the chief aim of each of those visionaries is a peculiar protection, and a sensual idea, that they are punished in this life the better to adapt them to eternal and unspeakable bliss.

From those observations, I think I am justified in the inference, that there can be no such an act committed or contemplated, as blasphemy against God. Unless it can be proved, as clear as a mathematical demonstration, what God is, and in what particular form he exists; whether he occupies a portion of space, or extends through all space; every man is justifiable in forming his own opinions on the subject: and he who seeks to inflict punishment on another for differing with him or his party, however powerful that party might be, commits an unnatural crime and deserves to be banished from all society. Such a being is only a fit companion for the beasts of the forest, who though not deemed rational, are far more rational than himself, and more worthy of social protection. It is the duty of man, living as a social being, to make nature his guide. He can only possess and exercise his superior faculty of reason, by confining himself to the study of nature; the moment he travels out of nature to fashion to himself ideal beings, he no longer continues rational, his reason quits him, and whether he be educated in the search of ideal beings, or voluntarily seeks after them, the end is the same: in the first instance, he is deprived of his reason by others, in the last, he deprives himself of it.

There is nothing in the book of Leviticus that is worthy of any further remark; the laws which it lays down are partly moral,

and partly absurd, and not only absurd, but one would imagine that they were calculated to raise filthy and groveling ideas in the mind, that would have never otherwise existed there. If the Jews ever required such laws as are here pointed out, they must have been a very different people to what they now appear. There is one evident trait in their character, and that is a want of honesty. Nothing can compensate the want of honesty in dealing between man and man. All pretensions to religion or morality are defaced in that man, whom we find ready to take a mean and dirty advantage of another, either in robbing or cheating him.

In this book we have not the slightest proof that Moses was its author, it was evidently a collection and compilation of laws, just as an abstract of English law would be in the present day. In the days of Samuel, Saul, David, and Solomon, and even in the days of the Judges, it is evident, that the Jews formed but a small society, and were subject to absolute sway; a kind of military government, where the general was the judge. It has been called a Theocracy, but such an ideal form of government would not do for the present day, and the Jews never put much faith in it, unless they were flying before the enemy. When they were victorious they did not trouble themselves much about Jehovah, but when they were defeated they then stood in need of a God. The book of Leviticus forms a code of laws, the basis of which was superstition and priestcraft, there are some very unnecessary and indecent regulations laid down, but it is evident, that it was a compilation and selection from the barbarous manners and customs of the people of Asia in that day, and a kind of attempt on the part of a few moral but superstitious men, such as I think Ezra and Nehemiah to have been, to establish a more moral code among the Israelites who had returned from the Babylonish captivity, than was practiced in those nations with whom they had been captives.

The first thing that strikes our notice in the book of Numbers, is the tenth verse of the third chapter: 'And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh near shall be put to death.' Why put to death, I would ask? Is not this a specimen of priestcraft in all countries and all ages. He who attempts to pry into their characters and the propriety of their offices, is almost certain to suffer death, if their power be sufficient. But the Jewish priests made it death by law for any stranger to approach too near to them; which must

imply that their conduct should not be scrutinized.' The better to impose on the stupid Jews, they represent Jehovah as the author of this inhibition.

In the fifth chapter we have a curious document, called the law of, or the trial, for jealousy : it is thus ;

" And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, if any man's wife go aside, and commit a trespass against him ; and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner ; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled : or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled : Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal ; and he shall pour no oil upon it, nor put frankincense thereon ; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the Lord. And the priest shall take holy water in an earthen vessel ; and of the dust that is in the floor of the tabernacle, the priest shall take, and put it into the water. And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering : and the priest shall have in his hand the bitter water that causeth the curse : and the priest shall charge her by an oath, and say unto the woman, if no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse : but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband, then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, the Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell. And this water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot : and the woman shall say, amen, amen. And the priest shall write these curses in a book, and he shall blot them out with the bitter water. And he shall cause the woman to drink the bitter water that causeth the curse : and the water that causeth the curse, shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar. And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterwards shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband

that the water that causeth the curse shall enter into her, and become bitter and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean, then she shall be free, and conceive seed. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law, then shall the man be guiltless from iniquity, and this woman shall bear her iniquity."

This law of jealousy is almost too ridiculous for comment, it is a species of those barbarous and imposing laws called the trial by ordeal, where a man or woman could not be acquitted without feeling the priest well. Every step in the canon and ecclesiastical law has been adapted to the robbery of the people and the pampering of the priesthood. The English civil law is very little better, for justice will and must bend to the heaviest purse. What is called the ecclesiastical or spiritual law, is become almost extinct in this country; it has fallen into disuse from the growing intelligence of the age. And all priestcraft must follow it.

The sixth chapter contains what is called the law of the Nazarites. These were a species of Jewish monks, and although we have here the law laid down relating to them, there is not the slightest mention of, or allusion to, any such a sect in any other part of the old Testament; we have some slight mention of such a sect in the New Testament; but this forms the stronger proof, that this law of the Nazarites was not written, nor known, until after the Babylonish captivity. This law is headed like all the others, with the following words: 'And the Lord spake unto Moses, saying.' I hold this law of the Nazarites to be a strong proof of the name of Moses being a fiction, and that the whole Pentateuch is a fiction with it. The first Nazarites or Anchorets, that are known in authentic history, are found in Egypt; and I consider what we find in the Pentateuch as the Jewish law, was collected from various countries into which the Jews had been carried captive, and that some of those who were carried to Babylon, did there learn the use of letters, and did there make a compilation of various laws, such as we find in the Pentateuch, for the use of their nation; after Cyrus had allowed them to return to Jerusalem and build their temple and city. And as the Jews, from their origin to the present moment, have assumed that they are the chosen people of a powerful God, they have ever con-

tinued to fill all their writings with the most marvellous stories. The Targums of the various Jewish rabbies contain the most ridiculous and romantic tales that are to be found in print. Don Quixote and Mother Shipton are modest and rational when compared to some of the tales of these Jews, about their nation and their heroes and hero God.

The seventh chapter contains the particulars of a very splendid ceremony, or an offering from the chiefs of each tribe, to their God Jehovah. It consisted of immense silver chargers and bowls, large gold spoons, such as were never seen in Rome, in the height of her luxury and prosperity! Our approaching coronation must be poor and paltry, when compared with this dedication of the chiefs of the tribes of the children of Israel.

We pass on to the tenth chapter, without finding any thing worth notice, or but what hath been noticed. In this chapter Moses is ordered to make two silver trumpets; one would imagine that the soil of this wilderness was composed of gold and silver, or that there were inexhaustible rocks and quarries of it. In the ninth verse of this chapter we have the following words: 'And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.' That is as much as to say, if I, Jehovah, am asleep, your trumpets will awake me, and I will arise and assist you. The latter part of this chapter exhibits Moses himself as dubious of the ability of Jehovah to lead them through the wilderness, for after inviting and being refused by Hobab, his brother-in-law, and the son of Raguel, whom we heretofore found called Jethro; he says, in verse thirty-one, 'Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.' This is a strange falling off in Moses to be sure; after witnessing what Jehovah had done for him and his followers! He is evidently distrustful, that Jehovah cannot bring them through the wilderness, of which we shall find further proofs in the ensuing chapter.

We find the Israelites take a march in this chapter, but not a word followed whether Hobab accompanied them or not. The chapter concludes in the following words; 'And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said,

'Return, O Lord, unto the many thousands of Israel.' That Jehovah might have had rivals and enemies and persons who hated him, is very probable, but that the omnipotent God of Nature can have enemies, or that any human being can hate him, is utterly impossible. Those who wilfully or blindly oppose the laws of nature, may be said to be inimical to their fellow-creatures, but they even cannot be enemies to God: for nature, being omnipotent, cannot be resisted, but all created substance must be subject to it. Jehovah was a mere tutelar deity, and cannot, by a rational mind, for a moment, be conceived to imply the God of Nature. The Jews never had any knowledge of the true God of Nature: they have always painted their Jehovah as brutal as themselves; a vengeful, spiteful, and merciless God and people. Shall the God of the Jews continue to be worshipped in the present state of society? Forbid it nature! Forbid it humanity! Let science triumph, and idolatry be abolished.

In commencing the eleventh chapter, we find Jehovah in an ill humour, for he sends a fire among his chosen people, apparently for his own amusement, for we are only told that the people complained, and a people never complain without just cause. It will be necessary that I insert the eleventh and a few following chapters.

"1 And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

2. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

3. And he called the name of the place Taberah: because the fire of the Lord burnt among them.

4. And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, besides this manna, before our eyes.

7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.

11 And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, the people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and

took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high, upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed; the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

34 And he called the name of that place Kibroth-hataavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hataavah unto Hazeroth, and abode at Hazeroth."

This is a most extraordinary fire mentioned in the first three verses of this chapter. There is no cause of complaint stated, for in the close of last chapter, we left them on a march all good friends together. One would imagine, that Jehovah delighted in tormenting them when he had none of their enemies to torment. In the next paragraph we have a fresh complaint, with the cause of it fully stated; the want of flesh to gratify their carnal and gross appetites. Jehovah promises Moses that he will glut them with flesh, and make them eat it until it comes out at their nostrils! This is rather an indelicate expression for a God to make! Moses, however, seems to have lost somewhat of his credulity, and doubts whether it be possible to glut them with what they seem so much to crave, and expresses a fear that the priesthood will be deprived of the cattle for sa-

crifice if this takes place. In consequence of this doubt of Moses, Jehovah grows angry with him also, and deprives him of his wonted power, and shares it among some of the elders of the people. Moses expresses satisfaction at this: but the tale is so dark and ridiculous, that it is difficult to apply any sense or meaning to it. It is in some measure the counterpart, or a tale differently told, to that in Exodus, 16th chapter; there we are told that quails were to be sent as regular as the manna, and that they were to eat the flesh in the evening and the manna in the morning. In this chapter we are told that they complain because they have nothing but manna, whilst in the book of Exodus we were told, that manna seemed to them as every kind of food that their appetites could desire. However, quails are again sent, and they are not allowed to eat them for a month, as the early part of the chapter mentioned, but no sooner did they begin to tear the flesh with their teeth, than a plague seized them. This is a complete Jewish tale, stupid and contradictory!

There is a most glaring inconsistency in this tale about the Israelites clamouring for want of flesh, after reading of the immense number of every species of cattle, used for food, which they are instructed to sacrifice to Jehovah. Every year the Passover was to be observed, which might be supposed, at least, to require 600,000 lambs. Dr. Adam Clark says, that "At the public charge, there was annually offered to God, independently of trespass offerings and voluntary vows, 15 goats, 21 kids, 72 rams, 132 bullocks, and 1,101 lambs."—Jehovah must have had a rare appetite for animal food! I should rather think that he soon died of the gout, if he ever consumed as much as is here stated! The reader should recollect that this account has nothing to do with all those offerings, where and when the priests ate the choice parts, and threw away, or burnt the offal and coarse pieces! Yet amidst all this consumption of animal food, we are told that the Israelites clamoured for want of flesh, and we have not the slightest account that they brought a single animal out of Egypt, and if they had, the country through which they passed, would not have supported them. This is not the least of the Bible contradictions, and every rational mind must receive the impression, that in the tale of this journey through the wilderness, there are utter impossibilities related, independent of the miracles. What a flock of sheep must it have been to furnish 600,000 lambs every year for the feast of the Passover!

I proceed to the twelfth chapter:—

“And Miriam and Aaron spake against Moses, because of the Ethiopian woman who had married; for he had married an Ethiopian woman.

2 And they said, hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation; and they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

6 And he said, hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord! I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, heal her now, O God, I beseech thee.

14 And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.”

(To be Continued.)